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III. — *On Southernisms.*

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THE South has not been, like the West, much given to the coining of new words. The nature of the people, their institutions, especially that of slavery, and the fact that they were an agricultural people, have made them particularly conservative in all respects. But for those things that we learned from negro nurses, and from which we rarely in after life entirely free ourselves, the South would be hardly second to New England in the preservation of pure English speech ; not exactly, it is true, of the English of the day, but of the English speech of fifty or a hundred years ago. Even the negroisms are rarely anything but survivals, or oftener corruptions, of old usage ; and indeed they are responsible for comparatively few of these corruptions, having simply preserved, not made them. This was to be expected, since the poorer classes in rural districts have invariably a very limited vocabulary, which they hand down, almost unchanged and unenlarged, from generation to generation. When we hear a common countryman or mountaineer use a word not familiar to us, we may be sure that in most cases it is not a new word, but belongs to the dialect of one or two hundred years ago. Some one, writing recently of a trip to some Southern mountains, said the dialect impressed him as if he had been suddenly transferred to Chaucer's time. I am sure that, if a careful observer were to spend some months in the rural and mountainous districts of some of the older Southern States, as Virginia, North Carolina, South Carolina, and Georgia, he would be well repaid by the stock of old words he would collect from the folk-speech.

Most of the peculiarities of pronunciation in the language of educated Southerners are simply, I think, the relics of a former usage, as for instance *hair*, pronounced on the seaboard of South Carolina often *hēar* (cf. Spenser, who rhymes

*heare* with *appeare* and *deare*); and here again we see, perhaps, the source of the well-known Southern pronunciation of *dear*, *hear*, *near*, etc.; or *cyar*, *gyarden*, etc., in Virginia and South Carolina, which probably date from a very early period of the language and survive only here. I think a close observation of the language of fairly well educated people of the rural districts of the South would show both words and style to be in a greater degree archaic than is the case with the same class anywhere else; that many forms or sounds obsolete elsewhere would be current in their daily speech, and still more in their writing. On the other hand, I think the South has contributed fewer new terms than any other part of our country. This state of things finds its best explanation, I think, in addition to what has been mentioned above, in the reading of the class just referred to. I know a gentleman from one of the most retired districts of South Carolina, who is pretty well educated and is a great reader, but has few books. He has, I remember, Scott's novels, a collection of British poets, a copy of Shakespeare, a few medical works, and perhaps some other books, but not very many. His custom is to commence with the first volume of Scott, for instance, and read them all through, and, when he has finished the whole set, begin over again. Magazines and reviews he rarely sees, and the later poets and novelists he scarcely knows. It would not be strange if his language had a flavor of Scott.

W. H. Page, writing of "An Old Southern Borough," in the *Atlantic* for May, 1881, says concerning the class of which I have been speaking: "You will find old gentlemen who know Shakespeare and Milton, but not one in a thousand knows anything of Longfellow and Tennyson. Not unfrequently, much to your surprise, you may learn that one of these guardians of the post-office has read Byron and Burns annually for the last ten years, and he is perfectly familiar with every character in Scott. When he writes or makes a speech, he leaves his inert conversational tone entirely, and employs a diction and manner that have an antique Addisonian dignity and profusion."<sup>1</sup>

<sup>1</sup> Cf. "The Contributors' Club," *Atlantic*, September, 1880, and Prof. Schele De Vere, *Americanisms*, pp. 321, 511, 541.

I do not propose to discuss here such terms as *heap*, *mighty*, *pert*, *right*, *reckon*, *sick*, *slick*, etc., which are generally known to be in common use at the South, though not altogether peculiar to that section; I propose rather to record the terms which are at least not generally known in the signification here given, and most of which, if mentioned in the dictionaries, are marked obsolete. Many of these usages are of constant occurrence, and known to every Southerner; and in not a few cases it was a surprise to me to learn that the usage was not given in the dictionaries, and current everywhere. In the case of about half the words I give here, the usage is somewhat rare, and confined to certain localities. I have tried to guard against mistakes in bringing forward here usages which might be familiar to parts of the country with which I was not well acquainted, by submitting lists of the words to friends, professors in different parts of the New England, Middle, and Western States; and yet I expect, when this paper appears in print, to find some of the usages here presented more generally known in the North than I had anticipated.

The limits of the paper allow me to give only a part of my list of such usages. I hope, by means of personal observation, and by correspondence with those who I feel sure will be interested in the subject, that I can in course of time attain some valuable results. The time spent upon Southernisms now, as well as upon Southern usages in general, is not ill spent, because many of these idioms are already passing out of use; and as we travel more and trade more, and intercourse between all parts of the country becomes more general, that which is peculiar to us will, in large measure, die out.

1. *Bat the eyes*, 'to wink.' Quite common in the South. "'Purithy Emma,' se' she, 'you hol' your head high; don't you bat your eyes to please none of 'em,' se' she.'" J. C. Harris, *Century*, May, 1883, p. 146. Halliwell and Wright give *bat*, 'to wink,' from Derbyshire, and *batt*, 'to wink, or move the eyelids up and down,' from Cheshire. It is no doubt the same with the root of English *to beat*.

2. *Blink milk*, 'milk somewhat soured.' West Virginia. It is evidently a transfer of the term from *blinked-ale*, 'sharp or stale ale.'

3. *Brotus* (pronounced like *brought us*). According to Bartlett's *Dictionary of Americanisms* this is a word used exclusively by "Negro market women, itinerant street hucksters, and schoolboys in Charleston, S. C., and means the superfluity of a helping, the running over of a measure which has been heaped up and shaken down. It is the gratuitous surplusage which the vendor gives his customer for his patronage." The Creole word for the same thing in New Orleans is *lagniappe*. It is probably the same as *brotts*, 'fragments or leavings' (North of England), as given by Halliwell and Wright.

4. *Buck*, 'to bow or bend.' Professor Schele De Vere (*Americanisms*, 327) says, "The fact that players at Three Card Monte, as it is most commonly called, are said to *buck* at Monte, causes the familiar phrase of *bucking* at anything, in the sense of putting forth one's whole energy"; and he quotes the following from a San Antonio paper of 1870: "You'll have to *buck* at it like a whole team, gentlemen, or you won't hear the whistle near your diggings for many a year."

This explanation is not satisfactory, and I feel sure that the one phrase comes not from the other, but both from a common and very old source. In fact, in these phrases, and in the phrase *bucked and gagged*, as well as *to buck*,<sup>1</sup> used of a Texas horse, we have, I think, what remains of *buck*, the intermediate form between A. S. *bûgan* and the intransitive *buckle*,<sup>2</sup> 'to bend or buckle to a thing.' This *buckle* is derived, it is true, as some lexicographers say, from *bûgan*, but as a diminutive from *buck*, which bears the same relation to *bûgan* that *sich bücken*, Low German  *bucken*, does to *biugan*, *biegen*. Compare *sich aufbuckeln* in Schmeller's *Bayrisches Wörterbuch*.

The evidence for the form *buck* in this sense in Old English is as follows. Halliwell gives *bucker*, "a bent piece of wood, especially that on which a slaughtered animal is suspended." He adds, "Hence the phrase as *bent as a bucker*. The term is applied also to a horse's hind leg. (Suffolk.)" He also gives *bowk* and *bowked*, 'bent, crooked' (North), and *bowk-iron*, 'a circular piece of iron which lines the interior of a cart or wagon-wheel' (West). Compare also *buxom*,

<sup>1</sup> To spring forward with quick, short, plunging leaps, and come down stiff-legged with the head between the forelegs, and as near the ground as possible.

<sup>2</sup> Compare: And as the wretch whose fever-weakened joints,

Like strengthless hinges, buckle under life. (Shakespeare.)

And, — Go, buckle to the law. (Dryden.)

earlier *bucksome*, Ger. *biegsam*. Further, also, Scotch *buckie*, 'a spiral shell,' which Jamieson connects with Ger. *bucken*, 'to bend.'

Now as *bucked* in the phrase *bucked and gagged* means clearly 'bowed or bent,' the exact equivalent of *gebückt*; as the phrase *to buck at*, quoted from the Texas paper, is precisely equivalent to our *buckle to* or *buckle down to*, namely, 'to bend down forward for the purpose of putting out one's whole energy in pushing or pulling a thing'; as the main idea in the *bucking* of the Texas horse seems to be 'bow or bend' (cf. the Bavarian *sich aufbuckeln*, 'to raise the back' like a cat); it seems to me pretty clear, considering also the similar uses of what seems to be the same form of the stem in old or provincial English, as given above, that we have in *buck* the form intermediate between *búgan* and *buckle*. No etymologist seems to have taken this view.

5. *Carry*, 'to lead or escort.' This is common everywhere in the South. The president of a Southern university spoke recently of "a committee of two of the faculty authorized to *carry* around with them a man to estimate the damage done to the university property," and a professor in the same institution said he had "been *carried* all over — College, from bottom to top, by the president." To *carry* a horse to water is a common performance. This usage seems to have Bible authority, for we read, Lev. iv. 21, "He shall *carry* forth the bullock without the camp and burn him"; and 2 Chr. xiv. 15, "They smote also the tents of cattle and *carried* away sheep and camels in abundance"; and again, Gedaliah's duty was "that he should *carry* Jeremiah home" (Jer. xxxix. 14).

6. *Coat*, 'a petticoat.' Still used in the South. So *undercoat* in the same sense. "Cousin Sally Dilliard and Mose, like genteel folks, they walked the log, but my wife, like a darned fool, hoisted her *coats* and waded through." Henry Watterson, *Oddities of Southern Life*, p. 478. Bailey and Johnson both give *coat* for a woman's petticoat. Halliwell says that it is so used in Cumberland, and adds that any gown was formerly called a coat. Cf. *Romaunt of the Rose*: "And she hadde on a cote of grene of cloth of Gaunt"; also Locke's "a child in coats." A friend writes me that the word was "so used a generation or two ago in seaboard Massachusetts."

7. *Collards* is, as Bartlett says, "a corruption of *colewort*, a kind of cabbage grown at the South, the leaves of which do not form a close head." Webster says *colewort* in this sense is obsolete; but in the South no word, as no dish, is better known among the poorer whites and negroes than collards or greens. Uncle Remus frequently

mentions *collards*; e. g. "Brer Rabbit make so free wid de man's *collard* patch dat de man tuk 'n sot a trap fer ole Brer Rabbit" (p. 123). Gilmore, *My Southern Friends*, p. 54, speaks of "the poor trash who scratched a bare subsistence from a sorry patch of beans and *collards*." Halliwell and Wright give *collard* for *colewort* in the East of England, and *collets* for young cabbages in Berkshire. Spenser speaks of "fat *colworts* and comforting perseline."

8. *Crope*, preterit and past participle of *creep*, is common among the negroes and poorer whites. It was once used by a pupil of mine. Uncle Remus (p. 55) says, "Brer Tarrypin he crope under de bed." Cf. Piers Plowman (Prol. 186 = 370), "We crope under benches." Halliwell quotes from Gower (MS. Soc. Antiq. 134), "This lady who was crope aside, As sche that wolde hireselven hide." "By that time the little thing had crope three or four miles off." South.

9. *Dansy*, says Prof. Schele De Vere, "is used in Pennsylvania of persons who are failing from old age." It is still used also in Virginia. Grose quotes *dansy-headed* (Norfolk and Suffolk) as 'giddy, thoughtless.' It is Scotch also; cf. Jamieson, *donsie* or *doncie*, meaning 'dull and dreary' (Hamilton), 'stupid' (Roxb.). The noun *dansie* or *dancie* means in Scotch 'a stupid, lubberly fellow,' and has perhaps the same origin as Engl. *dunce*, and from the noun comes, no doubt, the adjective with its easily derived meanings both of 'saucy' and 'stupid or dull.' The latter signification is the one nearest the Virginia usage, where it applies, I believe, only to a feeling of physical dullness or weariness or weakness.

10. *Ding* and *dinged*, moderate forms of an oath, about like *darn*, peculiar to the South, according to Prof. Schele De Vere and Bartlett. "If I ever takes another (thrashing) for her or any of 'em, may I be *dinged*, and then dug up and *dinged* over again." (Henry Watterson, *Oddities, etc.*, 338.) "Mr. Bill Williams said 'he'd be *dinged* ef he had had a hot waffle, even when thar was waffles, sense that dad-blasted Yankee had moved up to old Miss Spouter's eend.'" (Ibid., 317.) Halliwell gives it as a moderated imprecation. It is doubtless a figurative use of the obsolete *ding*, 'to throw or dash with violence.' Cf. Middle English *dingen*, 'to knock,' Scotch *ding*, 'to beat.' The verb is not found in Anglo-Saxon. Cf. also Milton's "*ding* the book a coit's distance from him."

11. *Doted*, 'decayed inside,' of a tree. It is quite common in South Carolina and other Southern States. A correspondent in Ohio "has heard it, but not often." Halliwell gives *doated*, 'beginning to decay.' Johnson quotes Howell (1650), "And the *dotard* trees serve

for firing," where *dotard* is evidently the same as *doted*. I think that Nares makes a mistake in defining *doted* as 'stumpy' in the following passage : —

Then beetles could not live | Upon the hony bees,  
But they the drones would drive | Unto the *doted* trees.

It must mean 'decayed *or* hollow.'

12. *Fill*, 'to draw.' This usage, derived from the old word *fills*, 'shafts,' is, so far as I know, confined to North Carolina. Bartlett mentions *fills* as "a common mispronunciation of *thills*"; but Shakespeare has (Tr. and Cr., iii. 2), "An you draw backward, we'll put you i' the *fills*." So in the Merchant of Venice, ii. 2, the folio of 1623 reads, "Thou hast got more haire on thy chin then Dobbin, my *phil*-horse, has on his taile." Nares gives also these examples: "I will Give you the forehorse place, and I will be I' th' *fills*," from *Woman Never Vexed*, 1632; "Acquaint you with Jock, the forehorse, and Fibb, the *fil*-horse," from Heyward and Rowland, *Fortune by Sea and Land*. Johnson quotes the word from Mortimer's *Husbandry*, and Halliwell has *filler*, 'shaft-horse,' and *fill-bills*, 'the chain-tugs to the collar of a cart-horse by which he draws.'

13. *Forenent* or *Forenenst*, 'opposite to, gegenüber.' Used still in rural parts of the South not affected by immigration, so that it is certainly a relic of the speech brought over from the mother country. According to Prof. Schele De Vere, it is used in Pennsylvania. Webster says it is obsolete, quoting Fairfax, "The lands *forenenst* the Greekish shore." It is Scotch and Irish. Cf. Schele De Vere, and Benet's *Essay on Americanisms*. Halliwell gives it also from North of England.

14. *Frazle*, 'to unravel cloth'; used also of anything coming apart into strands. It is used everywhere in the South, and I was surprised to find that it was not in the dictionaries and in good use everywhere. We have also the expression *all frazled out*, figuratively used, about equivalent to 'used up.' Halliwell has *to frazle*, 'to unravel cloth,' and *frazlings*, 'threads of cloth torn or unravelled,' East.

15. *Fresh*, "used locally in Maryland for a stream distinct from the tide water, as 'Allen's Fresh.' The lands in Talbot County, Md., are divided into *freshes* and *salts*." (Bartlett.) Halliwell gives *fresh* as a Kentish word, meaning 'a little stream *or* river nigh the sea.' *Fresh* for 'freshet *or* overflow,' in which sense Johnson quotes it from Grose (North) and Crutwell (Lincolnshire), is still common among the lower classes of the South. Milton, as well as Shakespeare, uses it to denote a pool of fresh water: "I'll not show him where the



quick freshes are." Tempest. In Virginia it means also 'a small tributary of a larger river,' and Beverley (*History of Virginia*) already mentions "the *freshes* of Pawtomeck river." *Freshet* seems to have been once used in the sense in which *fresh* is now used in Maryland. Cf. "Now love the *freshet* and then love the sea." Browne, *Brit. Past.* (1613). So Milton: "All fish from sea or shore, *freshet* or purling brook." See Schele De Vere, p. 475.

16. *Frumenty*, *fromety*, or *furmity*, 'wheat boiled in milk, to which sugar and spice are added'; used in Maryland, Virginia, North Carolina, and other Southern States. It is given in the dictionaries, but I cannot find that it is now known anywhere in the North. Beverley (*History of Virginia*) defines *homony* as "Indian corn soaked, broken in a mortar, husked, and then boiled in water over a gentle fire for ten or more hours, to the consistency of *furmity*." *Frumenty* is undoubtedly the original form, and derived from Latin *frumentum*. Dr. Gower (Todd's Johnson) says: "Frumenty makes the principal entertainment of all our country wakes. Our country people call it *firmity*." Nares, who says it is still a favorite dish in the North of England, gives examples from 1585 down, with the various forms, — *furmenty*, *furmentie*, *furmity*, *furmetry*.

17. *Galled*. Galled spots in a field are places where the soil has been washed away, or has been so exhausted that nothing will grow. The word is common in South Carolina, and perhaps generally in the South. Halliwell gives "*gauls*, 'spots where grass, corn, or trees have failed.' (South.)" Wright has "*galls*, 'springs or wet places in a field, and bare places in a crop.'" Nares quotes from Norden's *Surveiors Dialogue* (1610): "I see in some meddows *gaully* places, where litle or no grasse at all groweth, by reason (as I take it,) of the too long standing of the water." Johnson quotes from Ray, *On the Creation*: "If it should fall down in a continual stream like a river, it would *gall* the ground, wash away plants by the roots, &c." I think this usage is transferred from the ordinary one of *gail*, 'to wear away by friction, to break the skin by rubbing,' to a spot in a field where the soil has been worn away by constant tilling and the action of water; and after the meaning 'an unproductive spot' was once established, it was then applied to wet spots also.

18. *Holp*, the old preterit and past participle of *help*, is still used among the lower classes in many parts of the South, and from this they even form an infinitive *to holp* (hope), instead of *to help*. "Considerably *holp* up" is a phrase often heard; cf. "A man is well *holpe* vp that trusts to you." Com. of Err., iv. 1. Uncle Remus (p. 112)

says: "Brer Bar, he *hope* Miss Meadows bring de wood." "I *holped* him ter plow las' month," writes C. E. Craddock, *Atlantic*, May, 1883. "But it can't be *hoped*, and so I takes the responsibility." H. W., *Oddities, etc.*, 358. Cf. Macbeth i. 6: "But he rides well; and his great love, sharp as his spur, hath *holp* him to his home before us." Halliwell has *hoap*, 'helped,' from Essex. *Holpen*, the past participle, is found in the Bible, Bacon, Spenser, etc.

19. *Hone*, 'to pine *or* long for anything,' is not yet obsolete in the South, though perhaps rare. Uncle Remus (p. 198) says: "Sometimes w'en I git kotch wid emptiness in de pit er de stummuck, an' git ter fairly *honin'* arter sump'n w'at got substance in it, den it look like unto me dat I kin stan' flat-footed an' make more cle'r money eatin' pies dan I could, if I wuz ter sell de las' one twixt dis an' Chrismus." Johnson gives the following example from Burton's *Anatomy*: "His heart is still with her, to talk of her, admiring and commending her, lamenting, *honing*, wishing himself anything for her sake." Halliwell gives it as from Devonshire.

20. *Jag*, 'to prick *or* pierce with a thorn or any sharp-pointed thing.' Common in various parts of the South. So in South Carolina, a man in swimming was said to have been "*jagged* by a snag." It seems to be Scotch, for Jamieson gives *to jag*, 'to job *or* pierce,' and the noun *jag* or *jagg*, 'a prick with a sharp instrument.' "Affliction may gie him a *jagg* and let the wind out o' him, as out o' a cow that's eaten wet clover." *Heart of Midlothian*. The form often heard in South Carolina and elsewhere is *jöög* which means rather 'to punch,' and may be the same as *jag*.

21. *Foggle*, 'to shake up and down *or* move up and down on a plank suspended between supports at each end.' From this we have the word *joggling-board* to indicate the contrivance itself. *Joggling* is a favorite amusement of children in South Carolina, and the joggling-board on the front piazza is a common sight. As a large part of my childhood was spent on the joggling-board, I supposed, till I looked it up, that the word was in all the dictionaries. Halliwell has *to foggle*, 'to shake,' and *foggle* in our sense is perhaps a misapplication of this. The word in Webster for shaking up and down is *jiggle*, which we do not know in this sense in the South. *Foggle* seems to be the more correct form for shaking, or for any unsteady motion.

22. *Fower* or *jour*, quite common in the South in the sense of persistent quarrelling or scolding. It seems to be also an old Eastern Massachusetts usage, but is rare there, I hear, if still known. This I take to be the word used by C. E. Craddock in a dialect tale (*Atlan-*

*tic*, January, 1880): "But law, I can't stand hyar all day *jowin'* 'bout Rufus Chadd." Halliwell and Wright give *jouring*, 'a scolding,' (Devonshire), and Nares, who thinks it may have been coined from *juro*, quotes from Hayman's *Quodlibets* (1628):

I pray that Lord that did you hither send,  
You may your cursings, swearings, *jourings*, end.

Wright, however, takes *jouring* here to mean 'scolding,' and no doubt correctly.

23. *Kink*, the old Scotch word, is still used in West Virginia, and perhaps elsewhere in the South, of a child's losing its breath by coughing especially, or crying, or laughing. It is so defined by Bailey and Halliwell. Cf. the old Dutch *kincken*, *kichen*, Germ. *keichen*; also the obsolete or provincial Eng. *kink-host*, Germ. *Keichhusten*. Todd's Johnson surmises, it seems to me probably enough, that *chin-cough*, 'whooping-cough,' is more properly *kin-cough*, which would be exactly equivalent to *kink-host*, Germ. *Keichhusten*.

24. *Mang* means in West Virginia the 'slush about a pig-sty.' Halliwell has *mang*, 'a mash of bran and malt,' from *mang*, A.S. *mengan*, 'to mix or mingle,' cf. *mang-corn*. The West Virginia usage has the same source as the word in Halliwell. A student of Vanderbilt University (from West Tennessee) was heard to say recently: "Well, if I fail on my examination, I'll have the consolation that I am in the *mang* [i. e. 'the crowd'], as the old people in my country say," exactly Germ. *Menge*. Cf. Scotch *mix one's mang*, 'to join in anything.'

25. *Misery*, 'a pain'; universal among the negroes and lower classes in the South. A friend writes me that old people in the West use it so. "Mrs. Johns, sitting on the extreme edge of a chair and fanning herself with a pink calico sun-bonnet, talked about her husband and a *misery* in his side and in his back, and how he felt it a comin' on nigh on ter a week ago." C. E. Craddock, *Atlantic*, May, 1878. Halliwell gives *misery*, 'constant bodily pain' (East).

26. *Poor* is pronounced *pore* almost universally in the South; in fact, I should consider this pronunciation one of our shibboleths, and hence I give it, though one (and only one) of my correspondents (from Massachusetts) writes me that he is familiar with it. "Simon Burney air a mighty *pore* old man." C. E. Craddock, in the *Atlantic Monthly*. "And now they want to turn it all on my *pore* daughter." H. Watterson, *Oddities*, etc. It is at least as old as Piers Plowman (Prol. 83): "Pleynd hem to the bischope that hire parissshes were *bore*." So repeatedly, if not invariably, in Piers Plowman.

27. *Priminary*, 'a predicament or difficulty,' given by Bartlett, on

the authority of Sherwood's *Georgia*, as Southern. I am not acquainted with the usage, but it has old English, as well as Scotch authority. It is of course, as Johnson says, from *premunire* (Lat. *praemonere*), the old writ in the common law. Johnson gives as second meaning 'the penalty so incurred,' and third, 'a difficulty, a distress' ("a low ungrammatical word"). Halliwell gives, from the North, *priminery*, 'difficulty.' Jamieson has *primanaire*.

28. *Rip*, 'a lean horse,' not uncommon in South, though a low word. "There's an old *rip* down there in the stable; you may take him and ride him to hell, if you want to," said an irate Carolina farmer to a foraging party during the war. Johnson gives *rip*, 'refuse,' as "a rip of a horse." Wright gives it as 'a lean animal'; cf. Germ. *Gerippe*.

29. *Seepy* and *seepage*. Prof. Schele De Vere says that *seep* means, in New England, 'to run through fine pores or any very small openings'; but the adjective *seepy* and the noun *seepage*, common in West Virginia, Louisiana, Tennessee, &c., are not known to any of my correspondents in the North or West. Cable says, in one of his Creole tales: "When the Anglo-American flood that was presently to burst in a crevasse of immigration upon the Delta had thus far been felt as slippery *seepage*, which made the Creole tremble for his footing." *Seepy* land means in Virginia, Maryland, &c., land under cultivation, not well drained. It is no doubt the same as *sipe*, 'to drain or drip,' which Halliwell and Grose quote. Worcester, in his Supplement, gives *seepy* as "Scotch and U. S.," and quotes from Johnson "seapage and sewage." The root appears in the A.S. *sipen-ýge*, 'lippus, trief-äugig.'

30. *Servant* was the common Southern euphemism for 'slave' in the ante-bellum times. *Servant* (with the contrast "*hired* servant") and *bondman* are the Bible words; but in Jer. ii. 14 and Rev. xviii. 13 we have *slave*.

31. *Skew-bald*, same as 'piebald,' given as obsolete in Webster, is still sometimes used of a horse in the South. Nares says it is still used in that sense in Cheshire, and quotes from Cleaveland's Poems of 1651: "You shall find | Og the great commissary, and which is worse, | Th' apparatour upon his skew-bal'd horse."

32. *Slashes*, 'wet or swampy grounds overgrown with bushes.' The slashes of Hanover Co., Virginia, became famous as the birthplace of Henry Clay. Bartlett quotes from Beverley's *Virginia*: "Although the inner lands want the benefit of game (which, however, no pond or *slash* is without)," &c. It is of the same origin with Halliwell's *slashy*, 'wet and dirty,' and with the Scotch *slash*, 'to work in what is wet

and flaccid.' Doubtless the noun was used in England at the time of the settlement of Virginia, but I find no trace of it.

33. *Snack*, 'a luncheon *or* hasty repast,' is, I believe, despite the fact that one, and only one, of my correspondents (Massachusetts) knows it (and he has lived in the South), a Southern expression. "'You'd better stay en take a snack wid me, Brer Fox,' sez Brer Rabbit, sez he." Uncle Remus, p. 99. Johnson gives it as common in this sense in various parts of the North of England. So Jamieson has both *snack* and *snatch* in this sense. It is the old English *snack*, 'to snatch.' The expression *to go snacks*, i. e. 'to go shares,' is the common one in the South, while *to go snucks* is the usual form in the North and West; though the former is still used in Massachusetts.

34. *Sobbed* *or* *sobby*, 'soaked *or* wet,' commonly applied to land, though also to other things, is the Southern word for *soggy*, which we never or seldom use, I think. "The high lands are *sobbed* and boggy." Charleston letter to *New York Herald*. "Cranberries will grow in *sobby* ground, where nothing else can be raised." *Norfolk Journal*. *Sobby* bears the same relation to *sob*, 'to sop *or* suck up' (which occurs in Mortimer's *Husbandry*, and seems now to be obsolete except in Suffolk), as *soggy* does to *soak*. Dickens has *soppy*. Halliwell gives *sobbed*, 'soaked with wet' (Warwick). Cf. Bartlett and Schele De Vere.

35. *Stob*, 'a small post *or* stake *or* stump of a shrub,' commonly so used in many, if not all, parts of the South. It is not elegant, however. Wright has *stob*, 'a post, a small stake'; so also Jamieson has both *stob* and *stab* in this sense; cf. Germ. *Stab*.

36. *Stile*. To stile a gun is to aim it, as a cannon, or to direct a small gun by putting it on supports. Halliwell has *to stile*, 'to direct, as a gun'; Jamieson, *stile*, 'to place *or* set'; to *stile* cannons, 'to plant them.'

37. *Strut*, 'to be over-full, to swell out.' One of my correspondents from New York marked this as common in that State; two others from there do not know it; nor do any others of my correspondents know it. It is not common, but still used at the South; so said a negro nurse recently. Webster quotes from Dryden: "The bellying canvas *strutted* with the gale." Again Dryden: "The goats with *strutting* dugs shall homeward speed." Cf. Germ. *strotzen*. Todd's Johnson quotes from Drayton: "That makes each udder *straute* abundantly with milke." Promptorium Parvulorum: "Strowtyn, *or* bocyn owt" ('to swell *or* bend out').

38. *Swash*. Bartlett says: "In the Southern States of America. a

name given to a narrow sound or channel of water lying within a sand-bank, or between that and the shore." In this sense, I think it is entirely Southern. "It is said they took refuge in the *swash* behind the house." *New Orleans Bee*, 1869 (De Vere). Wright gives *swash* (2), 'a crack or channel in the sand made by the sea.'

39. *Swingeing* or *swinging*, 'huge, great,' is quite common in the South; used generally by children. A "swinger" in the same sense is, I believe, common enough in the North. It is very old, as the examples cited by Todd's Johnson show: "I wote not who doth rule the winds and bear the *swinging* sway." Turberville, 1567. "A *swinging* storm will sing you such a lullaby." B. & Fl. Nares quotes from the *Hist. of Jack Horner*: "Quoth Jack, now let me live or die, | I'll fight this *swinging* boar."

40. *Such* or *so . . . as that*, instead of *such* or *so . . . that*. I venture to record this as a Southernism, because only one of my correspondents (from Massachusetts) knows it. "The Faculty are favorable to *such* a reduction of studies *as that* a man can do his work well." Chancellor of Vanderbilt University. "It is strictly a local measure, the bill being *so* drawn *as that* it applies only to Nashville." *Nashville American*, 1883. I recently heard the expression from three Southern college presidents and two professors. It occurs in the Life of Bunyan: "Wherefore I did labor *so* to speak *as that* thereby, if possible, the sin and the person guilty might be particularized." Cf. Maetznér's *Englische Grammatik*, iii. 2, 2d ed., pp. 505 and 419.

41. *Thoroughfare*. Bartlett gives this word, in the sense of a 'low gap between mountains,' as Southern, citing "Thoroughfare Gap" in Fauquier Co., Virginia; so "Thoroughfare Mountain." It is probably an application of the original and literal meaning of *thoroughfare*, and doubtless quite old in this sense.

42. *Trash*, in the phrase "poor white trash," so common among the negroes, though it may be here simply a usage coined from *trash* in the general sense of anything worthless, has classical authority. It is possibly the survival of the usage in Shakespeare, "I suspect this *trash* | To be a party in this injury." Othello v. 1. Again, Othello ii. 1: "If this poor *trash* of Venice, whom I trash | For his quick hunting, stand the putting on." Halliwell has *trash-bag*, 'a worthless fellow.' Children are called *trundle-bed trash*.

43. *Use*, 'to frequent, to inhabit.' The word in this sense is put down as obsolete already in Todd's Johnson; so Webster and Worcester; but it is still in daily use at the South. Uncle Remus (p. 68) says, "Der's an old gray rat w'at *uses* 'bout 'yer." It is by no means

a negroism, but common among almost all classes. "There's a cloud that *uses* around White Sides (mountain)," said a North Carolina mountaineer. (Benet.) Spenser (F. Q.) has, "In these strange ways where never foot did *use*." Milton, *Lycidas* : —

Ye vallies low, where the mild whispers *use*  
Of shades and wanton winds, and gushing brooks.

B. Jonson : "He *useth* every day to a merchant's house, where I serve water." The noun *use* is frequently employed in conversation in the South in a very odd way, namely, *I have no use for him*, meaning, 'I do not like him,' about as strong as *ich mag ihn nicht*.

44. *Upping-block*, 'a horse-block,' in common use in West Virginia. Halliwell gives it as so used in various dialects in England.

45. *Wain*, 'a wagon,' Prof. Schele De Vere gives as "still in daily use in some p rts of the United States, e. g. in the peninsula east of the Chesapeake, one of the first parts of Virginia and of North America that were colonized." Cf. Spenser : "There ancient night arriving, did alight | From her high weary wain." Halliwell gives it as still in use. The ordinary form *wagon* is borrowed from the Dutch.

46. *Wall the eyes*, that is, 'to roll the eyes so as to show the white.' I can remember this as a very common way among the little negroes in South Carolina of showing displeasure, and expressing impudence, when they did not dare say anything. It comes of course from the noun *wall-eye*, or the adjective *wall-eyed*.

47. *While*, for 'till.' Bartlett quotes the usage from Sherwood's *Georgia* as Southern ; for instance, *stay while I come*, for 'stay till I come.' I understand it is so used in Tennessee. The dictionaries give it as obsolete. Cf. Shakespeare's *Macbeth*, iii. 1 : "*While* then, God be with you." Beaumont and Fletcher : "I'll lie under your bed *while* midnight." Halliwell gives it in this sense from Yorkshire.

48. *Whommle*, 'to turn a trough, or any vessel, bottom upwards, so that it will drain well' ; used in West Virginia. Halliwell gives *whommle*, 'to turn over' (various dialects). Jamieson has *whummil*, *whamble*, and *quhemle*, in the same sense.

49. *Wrack-heap*, as it probably should be spelled, or *rack-heap*, as it is spelled commonly, means in West Virginia 'a confused mass of logs and other rubbish, usually accumulated by high water.' Some one from West Virginia wrote once a letter to some Northern paper describing an immense rack-heap which floated down a river and carried away a bridge ; but as the word was not known where the paper was published, the strange phenomenon was announced of a rock-heap floating down a river. I find from Jamieson that *wrak*, or *wrack*,

or *wreck*, means, 1. 'whatever is thrown out by the sea, as broken pieces of wood, sea-weed, etc.'; and 4. 'refuse of any kind' (so Halliwell, *rack*, 'weeds, refuse,' Suffolk); and here perhaps we find the origin of the expression. More probably we have here simply the old form of the word *wreck* preserved; cf. Milton's "A world devote to universal wrack."

50. *Year*, as a pronunciation of the word *ear*. I run the risk perhaps of being charged with maligning my people when I call this a Southernism; but while it is the universal pronunciation among the lower classes, it was not confined to them a few years ago. I recall two ladies of excellent family, both professors' wives, who regularly pronounced it *year*, or rather *yer*. When I was a boy at school, a common conundrum with us was, "Why is Tick's mouth like an overseer's wages?" And the answer was, "Because it runs from year to year." Tick was a German boy. Uncle Remus (p. 205) says: "Come yer, son, whar dey ain't no folks, an lemme drap some Jawjy (Georgia) intment in dem *years* er yone." "My gal baby keeps up sich a hollerin', I can't hear my own *years*." J. C. Harris (Uncle Remus) in the *Century*. This pronunciation seems to be very old, since Halliwell quotes from the Nominale manuscript:

But sone thei cane away here hedes wrye,  
And to fayre speche lyttely thaire *yeres* close.

I might add that *earth* is quite commonly pronounced *yearth* or *yeath* among the lower classes at the South; so *hear* is pronounced *yer*; and *here*, which is usually, I think, pronounced *hyere* among the better classes, is pronounced *yere* among the lower. All these have, of course, old English or provincial English authority, and I suspect that they are common among the lower classes of the North as well as the South.

[NOTE.—Of these words the following are given in Bartlett, without any statement as to English usage, viz.: *bat*, *brotus*, *coat*, *ding*, *doted*, *fills*, *fresh*, *seepy*, *slashes*, *swash*, *thoroughfare*, *while*.]